

THE ARMOURY A MAGAZINE OF WEAPONS

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THE WHOLE
ARMOUR OF
GOD THAT
YE MAY BE

ABLE TO
STAND
AGAINST
THE WILDS
OF THE DEVIL
EPI. V. 8.

WARFARE

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THE REVIVAL OF 'RELIGIOUS' MENDICANTS.

NOTICES OF BOOKS.
Catechism of Prophecy.
The Eastward Position.

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THE PROTESTANT ASSOCIATION, Established 1835.

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THE ARMOURY.

Report of the London Meeting of the Protestant Educational Institute,

in the Great Hall of the Cannon Street Hotel, 3rd May, 1876.

At 7.30 the Hall being well filled, the chair was taken by Francis Peek, Esq. On the platform were, among others, the Ven. Archdeacon Kitton (Africa), Revs. R. Maguire, M.A., Dr. Verner White, Richard Roberts, R. L. S. Cloquet, Dr. Taylor (Toronto), and the Secretary G. R. Badenoch, LL.D.

The proceedings opened with prayer by Rev. R. Maguire:

MR. PEEK (the Chairman) said, When Mr. Maguire did me the honour of asking me to take the chair this evening, it was with some degree of hesitation that I accepted his kind offer, not being very well acquainted with the objects of this Association, and thinking that controversy is an evil, and like war, it should always be the last resort, and then undertaken in the spirit of meekness. But on being further acquainted with the objects of this Institution, I was very pleased to find that one of its principal objects was Education, enabling those who desire it, to obtain a knowledge of Divine truth themselves, and then impart the same to others. At the present day any one who mixes with society must know how few there are who will give any thought whatever to the subject which you study, and fewer still give the time needed for such study, consequently large numbers are led astray by untrue assertions, which from their lack of knowledge they cannot refute. It is most encouraging that so many should be thus qualifying themselves to become centres of influence to those around. I hope every one of you has attended these classes with the desire in your heart to protect those about you from the assaults of the enemies of our Christian faith. I am filled with great admiration when I see our Volunteers giving time and trouble to qualify themselves to meet the enemies of their country. I look on you as volunteers in the warfare of truth against error. The spirit of the Gospel is joy, love, and peace. Those who were drawn to Him, 'who spake as never man spake,' were so drawn by His beautiful character of pureness and love. It is true, in more senses than one, that tongues shall cease and prophecy be no more when this world is over; but charity, that great power which influences the world, *that* abideth for ever.

DR. BADENOCH, after expressing his regret at the unavoidable absence of Dr. Moffatt, Mr. Andrews (the Chairman of the Church Association), and Mr. Skinner, gave a brief sketch of the proceedings of the Society. As the Chairman had stated, the object of this department of the Institute work was educational. For that term it was indebted to Mr. Maguire. When the classes were commenced they were called Protestant classes, but Mr. Maguire was so convinced of the necessity of introducing the element of education that he suggested the distinctive title of Protestant Educational Classes, and that had led to the title of the Society—the Protestant Educational Institute. The work was divided into two sections, one taking cognizance of Parliamentary and political affairs. The other was simply an educational department. It might be asked how these classes originated. Some nine years ago it was observed that the students issuing from some of our Divinity Halls came forth with a very vague and indistinct idea of the great questions that had been agitating the Church for the last forty years. Some of the older friends of the Society, when the Tracts came out, saw that if the principles laid down in these Tracts were allowed to go on they would bear fruit by-and-by. But the Church as a whole did not heed the warning, while some Divinity students came forth imbibing the principles laid down in these Tracts. It was found also that the mass of the people were not only receiving vague instruction from the pulpit, but were holding vague and undefined principles in regard to Christianity. The consequence was that Puseyism and Romanism were gaining ground amongst the people, and it was considered necessary that some machinery for educating the people in Protestant principles should be established. It was also found that in political matters views were propounded which would strike at the foundation of the Crown as a Protestant crown. It was therefore suggested that the Society should take up an educational movement, and nine or ten years ago a number of classes were formed. Mr. Maguire began a class with 500 young men. The following year the number increased to 1000, and during the last year the number attending the classes was 5000. The total number of persons trained since the commencement of the classes is 35,000. The question might be asked, How are these classes conducted? The Society endeavour to obtain the assistance of such men as Mr. Maguire, or some local clergyman, to give a course of lectures once a-week in a church or schoolroom, and at the end of the course there is a written examination, and he was glad to find that there were satisfactory symptoms of progress. At first the number of competitors was small in proportion to the number in attendance, but the per-centage had increased very much, and he believed the average proportion of the competitors to the attendance last year was 33 per cent. The Chairman had referred to the manner in which the classes were conducted, and he entirely endorsed the sentiment that they ought to hold the truth in love, and they had always impressed this principle on the mind of the pupils. If they were brought to the knowledge of the truth they can only be kept in the truth by the Spirit of God. The time has come when, holding the truth in love, they

ought to be able to prove all things so as to give a reason for the faith that is in them. We are commanded to contend earnestly for the faith in the spirit of love, relying on the promise that our devout prayers will receive an answer from the Spirit of all truth. The Society's funds for the last year were not so great as those of the previous year. This was partly attributable to the death of many of the old friends of the Society who had taken a great interest in its proceedings; but it was to be hoped that many others would arise to supply their places. The income during the last year had amounted to 2326*l.* 18*s.* 4*d.*, and the expenditure to 2228*l.* 13*s.* 6*d.*, leaving a balance in the hands of the bankers of 98*l.* 4*s.* 10*d.* He trusted that many of those who had received instruction themselves would endeavour to form classes in their own neighbourhood, for the purpose of imparting to others the knowledge which they themselves had acquired, and that they would also assist in distributing collecting cards. He should never feel satisfied until he found a Protestant class established in every parish in the kingdom. Projects were on foot for establishing classes of this kind in various districts, and he expressed an earnest hope that arrangements would soon be made to have permanent Protestant classes in all our University towns.

DR. VERNER WHITE said, Fellow Protestants, I feel that I stand on a Bible platform. Truth is a talent I am intrusted with; however much I value charity, I must not compromise truth. I distinguish between *principles* and *persons*: if any one asks me, 'Can such a one be saved?' I answer, 'Who art thou that judgest another man's servant? to his own Master he standeth or falleth.' I lift up my protest distinctly against the Papal system: (1) Because I cannot recognise that system as the Catholic Church of Christ. The Bible is the only infallible thing we possess, whether I resort to the Old Testament or to the New, the little horn of Daniel, the great apostasy of Paul, and the woman mentioned by St. John in the Revelations, all point one way, to the establishment of a system which is not the Catholic Church, but the great apostasy. (2) Because I have subscribed to the Creed of that Church which calls Rome, Anti-Christ. The moment I depart from this, that moment I shall consider it my duty to resign my position in that Church. (3) Because I believe it is subversive of the Gospel of Christ. We often hear people say, Look how much truth there is in it; there is the Trinity, and the Atonement, &c. The question is not, how much good food there is in the cup containing the *poison*; but how much poison that food *conceals*. It substitutes the Church for Christ; its priests offer the Sacrifice of the Mass; Saints and Angels are worshipped; the fires of Purgatory are placed before the people's eyes, and lastly the dogma of the Infallibility of the Pope is now put forth. (4) Because it *opposes* the Book of God, *corrupts* it, *suppresses* it, and lifts up other rules and standards, to support which it claims the exclusive right to *interpret* the Scriptures. (5) Because of its direct antagonism to civil and religious liberty. Historically it stands forth as a system opposed to the well-being of nations, and also of individuals. No man can look on the nations, either *past* or *present*, without seeing the rise of Protestant countries and the gradual

decay of those where Romanism is established. The Book declares that this system is to be *destroyed* with the brightness of His coming, not *reformed*; how is it possible to reform infallibility? If these principles are sound, there is a duty lying upon every one amongst us. If you and I are united by the same spirit, and exercise faith in the same Saviour, there is Christian unity. Take your stand at the beginning: resist the beginnings of evil. Whatever the consequences may be, I mean to pursue this course to the end of my natural life.

REV. R. MAGUIRE, upon rising to address the Meeting, was received with applause, after which he referred to the pleasant duty devolving upon him of announcing the winners of the prizes of the classes conducted by him in London. He also referred to the great success that had attended his efforts in Hastings, St. Leonards, and other provincial towns. The sealed envelopes containing the names of those who had won the prizes competed for at a written examination in November, at St. Paul's, Clapham, were first opened. They are as follows:—

CLAPHAM CLASS.

- 1st Prize, £3, Annie Amore.
- 2nd Prize, £2, Pauline Phillips.
- 3rd Prize A, £1, Annie B. Jenkinson.
- 3rd Prize B, £1, Frances B. Harrod.
- 5th Prize, *History of Protestantism*, Alfred Tapley.
- 6th Prize, *History of Protestantism*, Eleanor Shaw.
- 7th Prize, *History of Protestantism*, Eveline H. Fairbrother.
- 8th Prize, *History of Protestantism*, Hannah E. Traylen.

Next in order came the St. Olave's class, where twenty-three questions were given, but only fifteen were to be answered by each competitor. Twelve prizes in money were awarded, the first being 10*l.*, added to which books were given to several who obtained 'honourable mention.'

ST. OLAVE'S CLASS.

- | | |
|-----------------------------------|-------------------------------------|
| 1st Prize, £10, James Boobyer. | 7th Prize, £2, Henry Sayer. |
| 2nd Prize, £5, William J. Ashley. | 8th A Prize, £1, Anthony Lucy. |
| 3rd Prize, £5, John Darby. | 8th B Prize, £1, B. Madden. |
| 4th Prize, £4, James Owston. | 10th Prize, £1, Margaret Greenip. |
| 5th Prize, £3, Harry Cartmell. | 11th A Prize, £1, Henry F. D. West. |
| 6th Prize, £2, Mrs. H. Rice. | 11th B Prize, £1, Maria Pope. |

Prizes of books were also awarded to Percy W. D. Brockman, John W. Earl, John H. Starky, Alice B. Purkiss, William H. Izzard, Henry A. Bywater, W. Henry Ashby, William Strong, and John Neall.

MR. JAMES TODD said, On no previous occasion could I give a more satisfactory account than on the present. At Bristol I conducted several classes, and the prizes were distributed to one of them very recently at a large tea-party. Of the Students' Classes, I cannot speak too highly of the way in which the young people have acquitted themselves. They will receive their prizes on the 1st June: the attendance was large. Year by year I give a course of Protestant lectures at the Wesleyan College, Taunton. All the students (200) are required to attend, of whom 161 wrote papers at the last examination. Two other classes have been held in Taunton, but we are

limited in our operations by want of funds: much good has been done by these classes. Seeing that Romanism has raised its head, and Ritualism is following in its wake, it is time that the people of England should raise the standard and proclaim the truth of God, and defend that faith once delivered to the saints. To shrink from this duty would be cowardice unworthy of Protestants; there is scarcely any danger of minds prepared by such education as is given in these classes, being entangled by the errors of Rome. He then made known those who were to receive prizes in connexion with the class he conducted at Hoxton, which were duly presented by the chairman; the following are the names:—

HOXTON CLASS.

- 1st Prize, Books, William C. Chappell.
- 2nd Prize, W. H. Robinson.
- 3rd Prize, Harry Goodhew.
- 4th Prize, Fredk. J. Hinton.
- 5th Prize, James H. Sand.

REV. R. L. S. CLOQUET said, he, not less than any, was a Protestant, and referring to the work of the Institute, said, I cannot but pay a high tribute to this Society; it deserves anything and everything you can do for it, and your contributions too. I do not think there is another Society in the country which does this work. I have conducted a class and soon saw how necessary it was. I pray that as these young men have begun, so they may be strengthened by the power of Christ, and grow stronger and stronger in the truth of God. Prizes were then given to the successful competitors: the following are the names:—

ST. ANDREW'S, LAMBETH.

- 1st Prize, Books, Joseph Ashton.
- 2nd Prize, John G. Clapton.
- 3rd Prize, Frederick Holyoak.
- 4th Prize, W. F. Spring.

The Secretary then announced the names of the successful competitors at the class conducted by Miss Henderson at her School.

GLOUCESTER HOUSE SCHOOL, CLAPHAM.

Book Prizes:—1st, P. W. D. Brockman; 2nd, G. D. D. Brockman; 3rd, E. J. D. Brockman; 4th, H. W. Ansell; 5th, H. E. D. Brockman; 6th, W. M. K. Ellerton; 7th, A. H. D. Brockman.

REV. R. ROBERTS: It gives me great pleasure to be present on this interesting occasion. There are things which God hates, one of those is idolatry. While I love the *erring one*, and seek to save him from condemnation, I hate the *error*. There is great reason for these classes. Historical books are published which really belie history. Two editions of Collyer's British History are circulated, one contains the words Popery, Popish, &c.; the other, Catholic, Catholicism, &c. I warn parents to see what historical books are put into the hands of their children, and also against the fashion of wearing crosses and crucifixes. It is by faith in the *one* Mediator that we offer acceptable worship; who said, 'I came not to send peace, but a sword.' The wisdom from above is first *pure*, then peaceable; give me purity first,

make no peace with error, but wage every war with it and secure your loved ones from evil. As to the ultimate future, I am satisfied that the victory will be ours. Friends of Christianity, if you have the same spirit that we have, rally round this Institute and spread the knowledge of truth.

DR. TAYLOR, of Toronto, showed the working of the system of Romanism by giving a short account of the circumstances connected with the death and burial of Guibord, a member of an Institute in Canada which allows books to be read which the Pope disallows. Then he related how the Romanists had pulled down a chapel built by Wesleyans not far from Toronto. He believed they would be beaten if met with the open Bible and firm faith in God.

A vote of thanks was then accorded to the Chairman, who briefly replied.

The Doxology having been sung, the meeting was closed by Mr. Maguire pronouncing the Benediction.

A Gratifying Testimony.

THE following interesting testimony has been received by the Rev. Robert Maguire from a Lincolnshire Rector, the father of one of the prize-winners in the Brighton Class:—

'Let me thank you most heartily for the great good which your Lectures have done to our child. At one time her mother and I had reason to fear that she was affected by the so-called attractions of Ritualism, and the specious talk of its upholders. Your Lectures have made her strong. You have not abused the wrong way, but you have shown to her the truth, and meaning, and beauty of the right way. I pray that yet more power may be given to you to do this work. Be not weary in it. You are giving deep thoughts to many inquiring minds.'

Catechism of Protestant Truth.

BY THE LATE REV. B. RITCHINGS.

(Continued from p. 76.)

The Worship of Images.

Q. Are the Romanists taught to worship anything besides the consecrated wafer, which they call 'the Host,' or 'blessed sacrifice of the Mass?'

A. They are taught that the 'Images of Christ, of the blessed Virgin, and of other Saints, ought to be had and retained, and due honour and veneration ought to be paid to them.'

Q. Is their practice better than their teaching?

A. No; they even adore the wood of the cross.

Q. Can you tell me after what manner they adore it?

A. They bow down to it—they worship it—they pray to it.†

* Creed of Pope Pius IV.

† In countries where they are not under the eye of Protestants, it is their practice to kiss their images, as the idolatrous Israelites kissed their golden calves, the worshippers of Baal bowed the knee to him and kissed him.—1 Kings, xix. 18.

Q. How do they address it?

A. 'Hail, O cross! our only hope.'*

Q. Can you tell me some of the prayers they make to it?

A. 'Increase righteousness to the pious, and grant pardon to the guilty.'†

Q. Can you mention any other petition which these deluded idolaters address to the cross?

A. 'O cross! save this present multitude assembled to-day in thy praise. May it be a wholesome remedy to mankind, a strengthener of faith, an increaser of good works, the redemption of souls, a comfort, protection, and defence against the cruel darts of the enemy.'‡

Q. On what day are these petitions offered?

A. On the 14th September, the day set apart for the worship of the holy cross.

Q. What are the Romanists guilty of, in thus praying to a cross made of a piece of wood?

A. Idolatry.

Q. Do they worship anything else besides the consecrated wafer and the cross?

A. They make to themselves a graven image of Christ on the cross, which they call a crucifix, and images of the Virgin Mary, and other saints.

Q. What do they do with some of their crucifixes?

A. They consecrate them, and set them on the altar.—Isa. xlii. 5, 6, 7.

Q. Have they this idol on every altar?

A. They have no altar without it.

Q. When Romanists bow down before a cross, what sort of worship are they taught to give it?

A. The same as to Christ Himself.§

Q. What did St. Paul say to the idolatrous and superstitious men of Athens, when he reminded them that, as rational and immortal beings, they ought to offer to God a rational and spiritual worship?

A. 'Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.'—Acts, xvii. 20.

* * The Scriptures, speaking of senseless idols, condemn their worshippers as not less senseless: 'They that make them are like unto them, and so is every one that trusteth in them.'—Read Ps. cxv., or Ps. cxxxv.

Q. Is the worship of images all which the second commandment forbids?

A. It forbids the making of them: 'Thou shalt not make unto thee any graven image.'—Exod. xx. 4.

Q. Is the setting up of images expressly forbidden?

A. 'Neither shalt thou set thee up any image; which the Lord thy God hateth.'—Deut. xvi. 22.

Q. That we may not appear to worship any image, what are we forbidden?

A. 'To bow down to them.'

Q. When the Romanists deny that they worship images, and say that they worship the person whom the image represents, what vain excuse do they make?

A. They only say that to hide their sin and shame, which all other idolaters have said before them.

Q. Has not the Romish church invented the notion of different degrees of worship?

A. Yes; but the common people neither understand nor observe them.

Q. What are those words of our Lord which condemn the notion of giving one sort of worship to God, and another to angels and saints?

* Romish Breviary.

† Ibid.

‡ Ibid.

§ The Roman Pontifical declares that the adoration to be given to the cross is *latria*, or the highest adoration, that which is due to God alone.

A. 'Thou shalt worship the Lord thy God, and him only shalt thou serve.'—Matt. iv. 10; John, iv. 24.

Q. Is Idolatry a proof of spiritual ignorance?

A. 'They have no knowledge that set up the wood of their graven image, and pray unto a god that cannot save.'—Isa. xlv. 20; Jer. x. 8, 14, 15.

Q. What is an image called in the Holy Scriptures?

A. 'A cursed thing,' and an 'abomination.'—Deut. vii. 26.

Q. What is the awful woe denounced upon the maker of images?

A. 'Cursed be the man that maketh any graven or molten image, an abomination unto the Lord.'—Deut. xxvii. 15.

Q. What is the doom of those who worship them?

A. 'They shall not inherit the kingdom of God.'—1 Cor. vi. 9; Gal. v. 19, 20, 21.

Q. What is the dreadful punishment of Idolaters and Liars?

A. 'They shall have their part in the lake which burneth with fire and brimstone, which is the second death.'—Rev. xxi. 8 and 27; xxii. 15.

Q. Are Idolaters liars?

A. Yes; they change the truth of God into a lie (Rom. i. 25); and idols are 'lies' (Amos, ii. 4); fatally deceiving those who worship them.

Q. What are Idolaters said to do?

A. To 'make lies their refuge, and under falsehood to hide themselves.'—Isa. xxviii. 15.

Q. Besides terrible threatenings, what gracious admonition does the Word of God give to idolaters?

A. 'Thus saith the Lord God, Repent, and turn yourselves from your idols.'—Ezek. xiv. 6.

Q. As the mind of man is naturally prone to Idolatry, the Bible forbids us to make an image, or bow down to it; and as we are commanded not to put a stumbling-block in our brother's way, what is the duty of the Romish church?

A. 'To destroy' her 'altars,' and all her pictures, 'burn' her 'graven images with fire,' and teach only the spiritual worship of God.—Exod. xxxiii. 24; Deut. vii. 5, 25, 26; xii. 1, 2, 3; Num. xxxiii. 52; John, iv. 24.

Q. If we were to set up altars, and crosses, and crucifixes, and kneel before them, what consequences would be likely to follow?

A. Our eyes and our hearts would soon go together in the worship of them; we should forget the invisible God, dishonour Christ, and destroy our souls.

Q. What is the inspired denunciation of the Psalmist?

A. 'Confounded be all they that serve graven images.'—Ps. xcvi. 7; Isa. xli. 29; Hab. ii. 18, 19.

Q. Concerning Idolatry, what is the exhortation of St. Paul?

A. 'My dearly beloved, flee from Idolatry.'—1 Cor. x. 14.

Q. And what is the exhortation of St. John?

A. 'Little children, keep yourselves from idols.'—1 John, v. 21.

Q. For what were the pious kings of Judah most commended?

A. For that hatred of Idolatry which led them to destroy the images and altars which defiled their land, and corrupted their people; and for putting down also the idolatrous priests.—2 Kings, xviii. 4; xxiii. 14, 5.

Q. Repeat a few texts of Scripture proving that the use of images is forbidden in the Bible, and confirming to us the second commandment, which is omitted in many Romish catechisms, the tenth being divided into two, to complete the number.*

* The late Dr. M'Caul, having collated a number of Romish Catechisms, all published under authority, found out of the twenty-nine catechisms he obtained, and which are in use in Rome and Italy, France, Belgium, Austria, Bavaria, Silesia, Poland, Spain, Portugal, Ireland, and England, that in twenty-seven the

A. Leviticus, xxvi. 1; Micah, v. 13; Jer. li. 17, 18, 19; Acts, xvii. 29; John, iv. 24.

NOTE.—No sin is so frequently spoken of in the Bible as idolatry, condemned in such strong language, or threatened with so many judgments. It is the only sin of parents, the iniquity of which God has threatened to visit upon their children. (Exod. xx. 5.) It is called fornication and adultery both in the Old and New Testament (Exod. xxxiv. 12, 17; Deut. xxxi. 16–18; 1 Chron. v. 25; 2 Chron. xxi. 11; Jer. iii. 9 and 20; xxxi. 32; Ezek. vi. 9; Rev. ii. 20: xiv. 8), because, for a people whom God has betrothed to himself in righteousness (Hos. ii. 19, 20) to worship idols is to forsake Him who hath condescended to allow His people to say, 'My Maker is my husband, the Lord of Hosts is his name' (Isa. liv. 5); and to provoke the Lord to jealousy (Deut. xxxii. 16; 1 Kings, xiv. 22; Ps. lxxviii. 58). Moreover, idolatry is the only sin which is held up to derision in Scripture (1 Kings, xviii. 27; Ps. cxv. 4–8), that if men will not lay to heart the iniquity of it, and the wrath which a holy and jealous God has denounced against it, they may take shame to themselves for the folly of it. Can there be greater folly than for a *living* man to worship a *dead* image; a rational and immortal being to bow down to a senseless idol of metal, or wood, or stone?

P.M.

POPISH IDOLS.

OUR God hath formed the earth, the heavens He spread;
But Papists bow to gods: their hands have made:
The kneeling crowd, with looks devout, behold
Their silver Saviours, and their Saints of gold.

Vain are those artful shapes of eyes and ears,
The molten image neither sees nor bears;
Their hands are helpless, nor their feet can move,
They have no speech, nor thought, nor power, nor love.

People and priest drive on their impious trade,
And honour gods that saws and hammers made.
Be heaven and earth amazed! 'Tis hard to say,
Which are more stupid, their dead gods or they.

O let us trust the Lord: He hears and sees,
He knows our sorrows, and He gives us peace:
His worship does a thousand comforts yield,
He is our help, and He our heavenly shield.

The Revival of Religious Mendicants.

'Our chief object is not to assist the poor. No! that is for us only a means—our object is to keep them in the Catholic Faith, and to propagate it amongst others by means of charities.'—*Works of F. Ozanam, Founder of the Society of St. Vincent-de-Paul*, vol. viii. p. 45.

No one can fail to remark the very large increase in the number of Sisters of Mercy, met with in the course of our daily walks through London, indeed, if it were possible not to remark them as casual passers-by, their repeated visits at our doors asking for aid in their works would in itself compel us to acknowledge their presence among us as an 'accomplished fact,' for it is impossible to walk for half-an-hour through the Metropolis without seeing some of these Sisters standing at a street door 'asking an alms,' and neither house, shop, nor office, is long free from their persevering calls.*

Second Commandment is totally omitted; in two mutilated, and only a part given. In ALL the prohibition against making or bowing down to images is altogether omitted, regardless of the awful denunciation—Rev. xxii. 19.

* On the 30th August, 1875, two 'Sisters' were taken up by the police at

Whether the revival of the Religious Mendicants in our midst is likely to be beneficial to this country is of course a matter of opinion, but one thing is certain—viz., that every country which has had any practical experience of them has successively suppressed them. That they are a most devoted band given to good works and a life of charity and self-sacrifice is undeniable, but it is equally true that they are recognised as the most useful advanced guard, and most profitable pioneers of their Church; that their work of charity is most strictly combined with that of proselytizing, and that no one continues long a recipient of their bounty who does not conform to their rules, obey their discipline, or join their communion.

Of course their well-known reply to objectors is, 'We take in, and protect *all*, regardless of their creed;' but it is this very point which requires investigation, for we find that this apparently unselfish charity is invariably associated with the inculcation of their peculiar tenets by the most unsuspected artifices, the most elementary works on geography, history, or arithmetic, being utilised to convey doctrine to the learners.

Let us take as an instance the Society of St. Vincent de Paul, generally recognised as the type *par excellence* of all charitable fraternities. What do we find its own founder, Frederic Ozonam, saying in 1853, at Florence? '*Our chief object is not to assist the poor. No! that is for us only a means. Our object is to keep them steadfast in the Catholic faith, and to propagate it amongst others by means of charities.*' (Works of F. Ozonam, published by his Society, vol. viii. page 45.)

Let us then remember when we aid them that their 'charity is only a means,' and that all their societies are affiliations of a vast system; local bodies, or 'conferences,' being united to a 'General Conference,' which again is connected with a central directing authority, just as in the organization of the Jesuits and other kindred orders, of which (as the Comte de Passeran said at the close of the last century) the monks obey the guardian, the guardian obeys the prior, the prior the provincial, the provincial the general of the order, who in his turn obeys the Pope. Every member of these communities takes a solemn vow of implicit obedience to the superiors under severe penalties; just then as a sovereign, by one word to his commander-in-chief, can put in movement an entire army, even so the Pope, by one command to the generals of the Orders who are always about him, can instantly direct the members of these institutions, and their affiliated

Derby for a breach of the Vagrancy Act. They were found to have obtained about 2*l.* in three-quarters of an hour by begging from door to door, and they had a circular with the 'approval' of Henry Edward Archbishop of Westminster, and Edward Bishop of Nottingham. The chief constable said he was prepared to deal with the case as one of vagrancy, as there was no doubt the sisters were acting illegally. Canon M'Kenna addressed the bench in favour of the sisters, but the magistrates considered the chief constable had done quite right in bringing the case before them, but that if these persons were not going to proceed further in Derby in the way described they would allow the matter to be withdrawn. Canon M'Kenna asked that the various documents might be returned to the sisters; the chief constable opposed this, and, on the advice of the clerk, no order was made respecting the documents; the matter being left to the chief constable.

societies,—a matter deserving the serious consideration of every government, the more so since every general of an order, except that of the Carthusians, resides at Rome.

It is not however so much of the close and contemplative orders that we would now treat, as of the numerous 'congregations,' or nominally charitable societies, which abound even in England, and may be looked on as the skirmishers and outposts of the Roman army, and of which the Society of St. Vincent de Paul is the chief.

As to the abject subjection of the members of the closer orders, we have a tolerable sample of it in 'The True Spouse of Christ,' a work by that celebrated saint, Liguori, and of which the following is a specimen—

'The principal and most efficacious means of practising the obedience due to Superiors and of rendering it meritorious before God, is to consider that in obeying them we obey God Himself. . . . In obeying their directions, the Nun is more sure of performing the will of God than if an Angel came from Heaven to manifest his will to her. . . . There is more certainty of doing the will of God by obedience to Superiors than by obedience to Jesus Christ, should He appear in person and give His commands; for should Jesus Christ appear to a "Religious," she would not be certain whether it were He that spoke, or an evil spirit who, under the appearance of the Redeemer, wished to deceive her. . . . To try the obedience of their subjects, Superiors sometimes impose commands that are inexpedient and even ridiculous. St. Francis commanded his disciples to plant cabbages with their root uppermost; he obliged brother Matthew to continue turning till he fell to the ground. *Perfect obedience requires a soul without a will, and a will without an intellect.*'

A result easily arrived at we should think, if all the saint says is to be practised. He goes on :—

'Defects committed after profession by a good religious are expiated by her in this world . . . by mortifications, such as fasts, hair-cloths, disciplines, and watchings; some hair-cloths are made of strong coarse hair, the others are bands or chains of brass or iron wire, worn on the arms, legs, or shoulders: disciplines or flagellations are a species of mortification universally adopted in religious communities of both sexes; all modern saints, without a single exception, have continually practised this sort of penance.

' . . . Seculars take discipline when they please, but the religious performs these duties at the times prescribed by obedience, that is, by the Holy Will of God, for in her Rule and in the commands of her Superior she hears His voice. . . . The Practice of Penance should be regulated by the Confessor. . . . The young must be treated with severity when necessary, the Superior when correcting abuses and relaxations of exact observance requires a soul of bronze; . . . some hearts are so hard that they feel only when pierced with a dart. . . '

Our saint does not use any uncertain phrases; but to return to our Mendicants.

This obedience and disciplined organization of the Regulars is to be extended to these also, and to the numerous Societies which are at present more or less independent. The plan proposed is, we understand, to leave the nominal Presidents in their places, but to make the various Bishops the actual Presidents of these Associations throughout their Dioceses; the Metropolitan again is to preside over the several Bishops, and he it is who will keep up all communications with

the Vatican, where a special section of the Ecclesiastical Department will take charge of these matters.

Thus the Pope will be able to wield at his will these associations (lay and clerical), uniformly and simultaneously, without in any way appearing to alter their external character of free and legal Societies; they are also to be extended on a much larger scale in the United States, where they will centre in the new Cardinal, M'Closkey, [See *Allgemeine Italienische Correspondenz*. September, 1875.]

The influence and wealth of some of these Associations is testified to in the *Report of the General Assembly of Parochial Committees at Marseilles*, in November, 1874. In one year they had received 239,000 francs, or about 10,000*l.*, in that town alone; but great as this success was it is little in comparison of the moral good effected. 'You have,' says the Report, 'supported newspapers which have already rendered good service not only around us, but have gone far beyond this Diocese and Department, extending far and wide in this period of lies and ignorance, the inestimable advantage of truth and sound doctrine. . . . We have asked for the aid of all the Parochial Committees for our Schools; we now ask it to be as ready and devoted to *influence the Press*. You, Parochial Associations, are the most important portion of the Society for defending Catholic interests; you are working for the future; you are the foundation, the strength, and the resisting power of our Association. The day when every parish has its Catholic Committee, the revolution will be conquered: for we Catholics have both right, and we have numbers; *we have only to wish it, to become a material force*. You are, gentlemen, now by tens, twenties, and fifties, in your Societies; it is a hundred, five hundred, and a thousand you should number at our next annual meeting.'

Such are the sentiments, such the bold and defiant language of these Associations, who profess to exist only for brotherly love and the benefit of others.

The Society of St. Vincent de Paul is, as we have observed above, universally considered typical of all that is noble and generous, self-sacrificing and devoted; and may, in its governing system, be considered as the representation of all similar Communities, so we will give a slight sketch of its aims and working, more especially as exemplified in France—*ab uno disce omnes*.

It originated in the year 1833, when eight law-students led by the youthful master-mind of Ozonam, associated themselves together with the object of visiting the sick poor in one of the most wretched quarters of Paris; and under the patronage of the Society of Jesus, together with such supporters as Chateaubriand, Lacordaire, and Montalembert, it spread itself in less than five years through the whole of the Continent; in due time was enriched with Special Indulgences, honoured by the appointment of a Cardinal-Protector of the Society at Rome, and its rules of organization and administration completed in exact imitation of those of the Jesuits. They may be found in the Manual of the Society.

In fact, charge is taken of the nominal poor by this Society, from the cradle to the grave: the *Avocat des familles* aids 'the

pious' in their law business, and obtaining the 'rights' they may deem themselves entitled to; their rents are paid; their comforts seen to; their savings preserved; soldiers in every regiment are sought out to join the 'faithful' in different 'congregations' to such an extent as even to interfere with regimental discipline, and cause complaints on this head from commanding officers. The poor, however, are not the only ones cared for by this philanthropic Society; marriages are regularly arranged for its *protégés*, male and female, even those in 'good society,' so that the youthful devotee receives reward even in this life; any one conversant with the French Bar, knows from experience that one of the most sure and rapid means for obtaining a successful career and good appointments is to belong to one of these 'Congregations.' Registries are also kept for placing out 'pious' servants, and many of the aristocratic faithful never go elsewhere for their domestics; nor, indeed, is it considered right, by devout heads of families, to do so.

The supervision of literature and publishing of good works which favour the propaganda of Ultramontane views is another great engine employed; and not only does this Society of St. Vincent circulate 'good' books but destroys those which it considers bad; for the Bishop of Périgueux, in the Bulletin of the Society for May, 1860, mentions the fact of one of its 'conferences' having destroyed a considerable number of novels and 'impious works,' with the consent of their owner, the proprietor of a circulating library; but their paternal solicitude for the good of their fellow-creatures extends yet further, they even buy up at the second-hand book-stalls such works as they consider prejudicial to their views; and this is a fact which has been vouched for to the writer of these pages, by many of the 'Bouquinistes' of Paris.

Even the Commercial Traveller not unfrequently owes his success to his being a member of such a Body, for we may well imagine the number of recommendations and the influence possessed by such patrons, who it is well known invariably decline entering into any transactions with those who are not affiliated to, or sent by, some corresponding 'Conference,' and the same remark applies to every branch of trade; while those thus helped and patronised are of course subservient to their patrons' orders, and are expected to requite them financially or otherwise; but the one requisite in every instance is that each person so encouraged shall be a strict Catholic, and relentless refusal of those of any other Faith is the unvarying rule, so that though it may be true that those of other creeds partake of their charity, yet it is with the exclusive object of bringing over the recipient to the only Church which has ever declared that out of its own pale there is no salvation.

Indeed, to such an extent had these various 'charitable' communities increased, and so numerous were the complaints of abuses of their power, such as the abduction of children, or the undue influence they exerted to obtain wills in their favour, to the detriment of families, that petitions were received by the French Senate praying for inquiry into and protection against them, which resulted in a Commission of

inquiry being appointed in 1860, and their publication of a Report full of interest respecting this subject.

In 1861 appeared the famous circular* of M. de Persigny to the various Prefects, calling attention to these formidable and illegal combinations, and directing the suppression of their Superior Councils, which produced great excitement in the Ultramontane camp, giving rise to prolonged debates in the Senate, where Baron Dupin explained that this step was necessitated by the constantly increasing power obtained by these Societies, which now resembled what they were in 1818, when it became a matter of difficulty to obtain any Government employ, or indeed any advancement anywhere, without belonging to them—when religion was made the means of obtaining a place and aiding petty ambitions. It was proved that there were at that moment 3075 female *authorised* communities, and about 90 new ones established yearly; that in four years the bequests for religious objects amounted to about 20 million francs, but this included only those sums for which Government authorisation had been asked, and that as far as the 'unauthorised' values were concerned, they must at least amount to about 40 million francs. This shows the rapid progress of which these corporations are capable, for at the beginning of the present century, the authentic official documents show that there were in France about 800 Religious establishments for men and 300 for women, possessing in all 50,000 inmates; while, according to the census of 1861, there were about 108,000 members of Religious communities, so that their numbers had doubled within the last 80 years, though the total of the population had remained nearly what it then was.

These 'Religious,' as they are termed, may be divided into three distinct classes—

	Men.	Women.
Those devoted to Teaching . . .	12,800	59,000
" " Nursing . . .	300	20,000
" " Refuges . . .	490	3,000
" immured by perpetual vows . . .	4,040	8,100
	<hr/> 17,720	<hr/> 90,100
Making a total of monks, friars, brothers, nuns, sisters, amounting to . . .		<hr/> 107,820

possessing no less than the following number of *buildings*—

	Men.	Women.
Principal houses or institutions . . .	58	361
Independent " " . . .	37	595
Branch establishments . . .	1,931	11,050
	<hr/> 2,026	<hr/> 12,006
		<hr/> 14,032

* It stated that out of 68 male communities only 19 were authorised, and that the teaching and preaching bodies directed no less than 3000 establishments or schools, and contained 14,300 'religious' and about 351,000 scholars; that there were throughout France 4932 authorised communities and 2870 unauthorised, making a total of 7802. Their real estate is roughly estimated at four millions

Only a certain number of these however have a legal status and are recognised by the French Government,—the condition being that before this can be done the Institution must show that it has pecuniary means of existence ; by this official 'recognition' it then obtains important privileges, or what we may call 'civil rights,' such as the power of inheriting, purchasing, selling, and holding property, prosecuting or being sued as a corporate body ; those Institutions which have not obtained such status are illegal, and are only tolerated by the indulgence of the authorities.

The great object of these new ones is, therefore, to obtain means sufficient to justify their application for recognition, and the origin and rise of these associations is generally the same.

As an instance of their rapid rise we will select the '*Little Sisters of the Poor*,' who may be daily seen in our London streets in their mournful garb driven in a van, in which are baskets and buckets for the broken meats obtained from the Clubs, or great houses.

They originated in a little village of Brittany, where, in 1840, two young girls of the working classes desirous of taking religious vows consulted their Priest on the matter, who advised them to wait, and meanwhile to give themselves up to acts of kindness to the poor. This they began by attending to an old blind woman, and being joined by a retired charwoman, with an income of 25*l.* a-year, they took a garret, and eventually, by the aid of the charitable, a ground-floor, which they fitted up with a few beds, and went about begging, basket in hand, to obtain help for the cripples thus tended by the four women. Great were their distresses and difficulties, yet within three years they were able to purchase the house at a cost of nearly 900*l.*, and by 1849 one of the Sisters came to Paris, where in an incredibly short time they numbered three houses and about 100 Sisters, were officially recognised in 1856, and have ramifications, not only throughout all the chief places in France, but, as we daily see, in England also. Were it required we could refer our readers to an interesting proof of the truth of our assertion in the words of Camus, Bishop of Belley, in his Commentaries on St. Augustin, '*L'Ouvrage des Moines* :—

'We have seen in small localities institutions started by two or three of these *devout beggars*, who have gone on with building schemes which would have astounded many a millionaire, and no wonder, for they would have built in proportion to their means, whereas the beggars I speak of carried out their projects and schemes at the cost of others ; and indeed it is only those who are liberal with that which costs them nothing that are thus lavish and borrow boldly, knowing well that they can themselves neither suffer in person or in goods.'

Such is the testimony of a Bishop of their own Church more than a century ago.

sterling, while their securities in shares and bonds to bearer cannot be traced in any way ; but one thing the Report says in conclusion—'It is impossible to have any idea of what may now be the value of possessions which, to use the terms of the Edict of 1749, cannot be diminished by gifts or alienations, but, on the other hand, are constantly increasing by new acquisitions.'

To be continued.

Notices of Books.

A Prophetical Catechism of the Church of Rome. By the Rev. ISAAC ASHE, Rector of Kildare. Partridge & Co., London.

This is a useful short Catechism, showing in a simple and concise way the rise, progress, and final destruction of the Church of Rome, as foretold in the sacred Scriptures. The circumstances of our times, the position of the Church of Christ among the nations of the earth, and the efforts which are put forth everywhere in Christendom by the Church of Rome to crush liberty and to regain supremacy, all conspire to make the subject which this little work has taken up deeply interesting. We earnestly recommend it to our readers.

The Eastward Position. By JOHN HARRISON, D.D. Longmans, Green, & Co., London.

Dr. Harrison, the well-known author of the exhaustive work, 'Whose are the Fathers,' has contributed to the Church another able and important work upon the doctrine of the 'Eastward Position,' as expounded by modern Romanists and Ritualists. Dr. Harrison shows very clearly that this position is of a heathen and superstitious origin, unknown to the Primitive Church, in connexion with the Lord's Supper, but insisted on by Romanists and Ritualists, not because of a peculiar quarter in the heavens, but because they hold that there is a sacrifice on the communion table, and that they are sacrificial priests. Hence the importance of the question. The posture held by them, as Dr. Harrison well observes, 'is a most significant symbol, and the most impressive sign, and as such, it is most zealously contended for by the Ritualists.'

Dr. Harrison, however, shows by abundant evidence that this posture was 'gradually introduced into the Roman Catholic Church after the doctrine of the real presence of Christ's body and blood in the consecrated elements had become a recognised doctrine.' He, moreover, proves that the posture of praying towards the east, as some insist upon, as apart from the Communion, has no sanction in the Bible, and had its origin in ancient heathenism, and in the opinion of some of the early fathers it was founded on ignorance and superstition.

Dr. Harrison concludes this able and standard work with the following earnest expostulation to those 'Churchmen who, while they do not believe that the body and blood of Christ are really present in the consecrated elements, and do not consider that there is any proper sacrifice in the Lord's Supper, yet are anxious to tolerate and sanction the eastward position, properly so called, simply on the ground that it is primitive and catholic.' Such Churchmen should bear in mind that as churches are generally constructed in this country, the posture in question cannot be assumed without giving sanction to what is not primitive and catholic, and to what is not only very unbecoming, but, as claimed and practised by Romanists and Ritualists, is a sign of 'blasphemous fables and dangerous deceits.'

We earnestly recommend the volume to all our readers, especially to the students attending our Protestant Educational Classes, and clergymen.

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Townsend, J. ..	0 5 0
Townsend, W. ..	0 5 0
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